

programmes for this and the other world.
Life should
be one process of self-improvement and the
present
moment is the time to begin it. Heaven is
where a
man is. So are the mortal and the
nether world.
The world of Sambhu and Siva is where a
man is.
There is no world beyond the self. All
these worlds
are subject to the self. The self is not
subject to
them. Not realising- that God is in the
hand, why
talk of action in the world and release in
heaven? For
release there is no difference between the
earth and
lieaven as there is none for gold between
the centre
and the surface of a ball of gold.

The reader will remember Basavanna's
impatience
-with popular ideas of many and numerous
divinities.
Allama said much the same thing in
other words.
He also objected to worship of images. A
God for
me, a God for you, a God for every house.
Alas!
devotion had gone—washed away by a
flood as it
were. May the mind touch the God
touched by a
chisel? While the body is God's temple,
why do men
need other temples? While life is the deity,
why do
they need other images? If God is reduced
to stone,
what shall the devotee have become?

Accepting religion is acceptance of a
way of life,
not of a mere symbol. The symbol cannot
bring sal-
vation. Only a better life can. The tiger in
the pic-
ture cannot get hold of a man. All who
wear the
symbol of God cannot have eternal life.

Nor can a
teacher give the better life; the disciple
should try.
One may paint a beautiful and life-like
picture. Can
one paint life itself? One may take the
baptism, not
devotion. The life and devotion are God.
If conduct